

A Fantastic Revelation from Our Master the Arizal

Shlomo HaMelech a Spark from Moshe's Neshamah Married Pharaoh's Daughter a Gilgul of Basyah the Daughter of Pharaoh Who Rescued Moshe

In this week's parsha, parshas Shoftim, we learn about the mitzvah of appointing a king over Yisrael and the three strict prohibitions--mitzvos lo sa'aseh--that HKB"H imposed on the king (Devarim 17, 14):

"כי תבוא אל הארץ אשר ה' אלקיך נותן לך וירשתה וישבתה בה, ואמרת אשימה עלי מלך ככל הגוים אשר סביבותי, שום תשים עליך מלך אשר יבחר ה' אלקיך בו... רק לא ירבה לו סוסים ולא ישיב את העם מצרימה למען הרבות סוס, וה' אמר לכם לא תוסיפו לשוב בדרך הזה עוד, ולא ירבה לו נשים ולא יסור לבבו, וכסף וזהב לא ירבה לו מאד."

When you come to the land that Hashem, your G-d, gives you, and possess it, and settle in it, and you will say, "I will set a king over myself, like all the nations that are around me." You shall surely set over yourself a king whom Hashem, your G-d, shall choose. . . Only he shall not have too many horses for himself, so that he will not return the people to Egypt in order to increase horses, for Hashem has said to you, "You shall no longer return on this road again." And he shall not have too many wives, so that his heart not turn astray; and he shall not greatly increase silver and gold for himself.

At first glance, it seems that this passage is irrelevant to us at the present time; since we are in galut, and there is no King of Yisrael. In fact, the reality of a king will not apply to us until the coming of the Melech HaMashiach, descending from David HaMelech, who will reign over Yisrael at the time of the final geulah. Notwithstanding, it is evident that even this passage contains vital concepts and ideas that are relevant to every Jew in every generation that we must learn from.

Therefore, it is only fitting that we delve into the issues addressed in these pesukim and examine the important and profound lesson the Torah conveys and which, seemingly, led to

the downfall of Shlomo HaMelech, the wisest of all men. In the words of the Gemara (Sanhedrin 21a):

"אמר רבי יצחק, מפני מה לא נתגלו טעמי תורה, שהרי שתי מקראות נתגלו טעמן נכשל בהן גדול העולם, כתיב לא ירבה לו נשים, אמר שלמה אני ארבה ולא אסור, וכתיב (מלכים א יא-ד) ויהי לעת זקנת שלמה נשיו הטו את לבבו, וכתיב לא ירבה לו סוסים, ואמר שלמה אני ארבה ולא אשיב, וכתיב (שם י-כט) ותצא מרכבה ממצרים."

Rabbi Yitzchak discusses the fact that the Torah does not reveal the rationale behind the mitzvos. He points out that the Torah did reveal the reasons for two specific mitzvos, and one of the world's greatest men failed on both accounts. The Torah warns a king not to have too many wives and not to accumulate too many horses and provides rationales for these warnings. Shlomo HaMelech took many wives, stating confidently that they would not lead him astray; yet, Scriptures (Melachim I 11, 4) attests to the fact that in his old age, his wives did lead him astray. Similarly, he accumulated many horses, declaring that they would not lead him back to Mitzrayim; yet, here, too, Scriptures (ibid. 10, 29) attest to the fact that he returned to Mitzrayim.

This statement is also brought down by the Midrash (S.R. 6, 1) with a pertinent addition: "אמר רשב"י גזח לו לשלמה שיהא גורף ביבין" According to Rabbi Shimon bar Yochai, Shlomo would have preferred to clean gutters—or perform some other despicable chore—rather than to have it written about him that his wives led him astray. Why did Rashb"y specifically choose the degrading chore of cleaning gutters to make his point?

Even more surprising, however, is the fact that Shlomo HaMelech, the wisest of all men, chose to disregard an explicit Torah-prohibition for a king not to take too many wives. The Torah warns that they will inevitably lead him astray; yet, he was convinced that he was strong enough to avoid being led

astray. He was surely aware of Hillel's words of wisdom in the Mishnah (Avos 2, 4): "אל תאמן בעצמך עד יום מותך"—do not believe in yourself until the day of your demise.

Shlomo HaMelech Relied on the Chochmah HKB"H Promised Him

Clearly, Shlomo HaMelech, a"h, was a tzaddik. Hence, it behooves us to clarify his rationale for believing: "אני ארבה ולא אסור—I will multiply (the number of horses), and still not return (the people to Mitzrayim). At the beginning of his reign, HKB"H appears to Shlomo in a nighttime dream (Melachim I 3, 5): "בגבעון נראה ה' אל שלמה בחלום הלילה, ויאמר אלקים שאל מה אתן לך, ויאמר שלמה אתה עשית עם עבדך דוד אבי חסד גדול... ועתה ה' אלקי אתה המלכת את עבדך תחת דוד אבי, ואנכי נער קטן לא אדע צאת וכא... ונתת לעבדך לב שומע לשפוט את עמך להבין בין טוב לרע, כי מי יוכל לשפוט את עמך הכבד הזה. In Givon, Hashem appeared to Shlomo in a nighttime dream. G-d said to him, "Request what I should give to you." Shlomo said, "You have done a great chesed with Your servant David, my father . . . And now, Hashem, my G-d, You have crowned Your servant in place of David, my father, but I am a young lad; I do not know how to go out and come in . . . May You grant Your servant an understanding heart, to judge Your people, to distinguish between good and evil; for who can judge this formidable people of Yours?"

"וייטב הדבר בעיני אדני כי שאל שלמה את הדבר הזה, ויאמר אלקים אליו יען אשר שאלת את הדבר הזה, ולא שאלת לך ימים רבים, ולא שאלת לך עושר, ולא שאלת נפש אויביך, ושאלת לך הבין לשמוע משפט, הנה עשיתי כדברייך, הנה נתתי לך לב חכם ונבון, אשר כמוך לא היה לפניך ואחרייך לא יקום כמוך, וגם אשר לא שאלת נתתי לך גם עושר גם כבוד, אשר לא היה כמוך איש במלכים כל ימיך."

The Lord looked favorably upon this request of Shlomo's. So, G-d said to him, "Because you have requested this thing, and you have not requested length of days and have not requested riches and have not requested the life of your enemies, but you have requested understanding, to comprehend justice—behold, I have acted in accordance with your words; behold, I have given you a wise and understanding heart, such that there has never been anyone like you before, nor will anyone like you ever arise. Furthermore, even that which you did not request I have granted you—even riches and honor—such that there has never been any man among the kings like you, all your days.

Further on, Scripture attests (ibid. 5, 9): "ויתן אלקים חכמה לשלמה: ותבונה הרבה מאד, ורחב לב כחול אשר על שפת הים, ותרב חכמת שלמה מחכמת כל בני קדם ומכל חכמת מצרים, ויחכם מכל האדם... וידבר שלשת אלפים משל ויהי G-d שירו חמשה ואלף... ויבואו מכל העמים לשמוע את חכמת שלמה."

Shlomo chochmah and considerable understanding and breadth of heart, as immense as the sand which is upon the seashore. Shlomo's chochmah surpassed the chochmah of all the people of the East and all the chochmah of Mitzrayim. He was wiser than all men . . . He spoke three thousand proverbs, and his songs were one thousand and five . . . They came from all the nations to hear the chochmah of Shlomo.

This now enlightens us as to why Shlomo HaMelech was confident that he would not fail. For, we have learned in the Gemara (Sotah 3a): "אין אדם עובר עבירה אלא אם כן נכנס בו רוח שטות"-- a person does not commit an aveirah unless he is possessed by a whim of insanity. In other words, so long as a person judges situations wisely with his heart and foresees the consequences of his actions, he will not sin. He recognizes that surrendering to his earthly desires is not productive. Furthermore, he recognizes that he will ultimately be punished severely for all of his iniquities. Yet, if he is possessed by a whim of insanity, and his chochmah abandons him, he is liable to commit an aveirah, because he does not take into account its future consequences.

Now, Shlomo HaMelech saw that HKB"H deviated from the norm in recording the mitzvos applicable to a king. Here, He revealed the rationales for these mitzvos; HKB"H did not do so with regards to all of the other mitzvos. He commanded a king not to take too many wives, so that they would not sway his heart. Similarly, He commanded a king not to increase the number of horses, so that he and the people would not return to Mitzrayim, which the Torah clearly prohibits. Therefore, Shlomo concluded that these prohibitions did not apply to a king who was sure that he would not stray and would not violate Hashem's commands.

Now, seeing as HKB"H Himself promised him: "I have given you a wise and understanding heart, such that there has never been anyone like you before, nor will anyone like you ever arise"—he was certain that he would not be possessed by a foolish whim. For, if he feared such a possibility, his ability to judge fairly and wisely would be compromised and suspect. Therefore, relying on Hashem's promise that he had been given a "wise heart," Shlomo declared, "I will multiply; yet, I will not stray."

Shlomo Failed because He Did Not Object to His Wives

To attempt to explain how, indeed, Shlomo HaMelech's wives did succeed in swaying his heart, let us refer to the following Gemara (Shabbas 56b):

”כל האומר שלמה חטא אינו אלא טועה... אלא מה אני מקיים ויהי לעת זקנת שלמה נשיו הטו את לבבו... הכי קאמר ויהי לעת זקנת שלמה נשיו הטו את לבבו ללכת אחרי אלהים אחרים ולא הלך... והכתיב ויעש שלמה הרע בעיני ה', אלא מפני שהיה לו למחות בנשיו ולא מיחה, מעלה עליו הכתוב כאילו חטא.”

Anyone who says that Shlomo sinned is simply mistaken . . . So, how am I to interpret the words: “So it was that when Shlomo grew old, his wives swayed his heart? . . . This is what the passuk is saying: “So it was that when Shlomo grew old, his wives swayed his heart to follow other gods,” but he did not follow . . . but it is written (Melachim 1 11, 6): “And Shlomo did what was sinful in the eyes of Hashem”? Rather, because he should have objected to his wives and he did not object, Scripture regards him as if he had sinned.

Thus, we see that Shlomo HaMelech did not actually sin himself, because he possessed a wise heart, able to foresee the consequences; however, he failed to comprehend the added implication of: “ולא ירבה לו נשים ולא יסור לבבו”—that due to having an excessive number of wives, he would fail to object to their evil ways, and, as a consequence, it would be considered as if he had actually sinned. This is the message conveyed by the passuk: “ולא ירבה לו נשים ולא יסור לבבו”—even if he doesn't actually sin himself, his failure to protest will be viewed as if they swayed his heart.

We can now appreciate the profundity of Rashby's statement : **Shlomo would have preferred to clean gutters than to have this passuk written about him: “His wives swayed his heart.”** Shlomo did not object to his wives, because he did not want to get close enough to be corrupted by their evil ways. It is analogous to someone who refuses to clean the filth of the gutters, because he doesn't want to get dirty. Thus, Rashb'y is informing us that Shlomo would have gladly sullied himself by cleaning up the filth of his wives' iniquities, so that it would not have been written about him: **“His wives swayed his heart”**—implying that he failed to protest against their evil ways.

Shlomo HaMelech Wed Pharaoh's Daughter on the Night of the Inauguration of the Beis HaMikdash

Having reached this point, it behooves us to address the glaring question, with the utmost reverence and caution: What prompted Shlomo to marry Pharaoh's daughter? Now, it is true, as the Rambam teaches us (Hilchos Issurei Biah 13, 14-15), that Shlomo HaMelech had Pharaoh's daughter and all of his other non-Jewish wives convert before he married them in accord with religious, halachic dictates: **“אל יעלה על דעתך ששמשון המושיע**

—את ישראל או שלמה מלך ישראל שנקרא ידיד ה' נשאו נשים נכריות בגיותן” do not think that Shimshon, Yisrael's savior, or Shlomo, the King of Yisrael, who is called “Hashem's companion,” married gentile women who did not convert.

Notwithstanding, it still behooves us to explain what prompted Shlomo to marry Pharaoh's daughter specifically on the night that he completed the building of the Beis HaMikdash and celebrated its inauguration. As a consequence of this marriage, HKB”H decreed that the Beis HaMikdash would be destroyed, as we have learned in the Gemara (Sanhedrin 21b): **“בשעה שנשא שלמה את בת פרעה, ירד גבריאל ונעץ קנה בים והעלה שירטון”** **—at the moment that Shlomo married Pharaoh's daughter, Gavriel descended and stuck a reed in the sea bed and raised a mound upon which the great city of Rome was (eventually) built.** In other words, at the inaugural ceremony of the Beis HaMikdash, HKB”H already planned for both the destruction of the first Beis HaMikdash built by Shlomo and the destruction of the second Beis HaMikdash built by Herod. As we know, the first Bayis was destroyed by Nevuchadnetzar the King of Bavel; while the second Bayis was destroyed by the Roman regime.

Therefore, let us examine a passage from Chazal in the Midrash describing at length the marriage of Shlomo HaMelech to Pharaoh's daughter on the very same night that he completed the construction of the Beis HaMikdash (Bamidbar Rabbah 10, 4):

”באותו הלילה שהשלים שלמה מלאכת בית המקדש נשא בתיה בת פרעה, והיה שם צהלת שמחת בית המקדש וצהלת בת פרעה, ועלתה צהלת בת פרעה יותר מצהלת בית המקדש... ובאותו שעה עלתה במחשבה לפני הקב”ה להחריב את ירושלים, הדא הוא דכתיב (ירמיה לב-לא) כי על אפי ועל חמתי [היתה לי העיר הזאת למן היום אשר בנו אותה] וגו'.

רבנן אמרי, מה עשתה בת פרעה, כמין פרס שטחה לו למעלה ממנו וקבעה בו כל מיני אבנים טובות ומרגליות, שהיו מבהיקות כעין כוכבים ומזלות, וכל זמן שהיה שלמה רוצה לעמוד [לקום משנתן] היה רואה אותן הכוכבים והמזלות והיה ישן לו עד ארבע שעות.

אמר רבי לוי אותו היום נתקרב תמיד בארבע שעות, ועל אותה שעה שנינו, מעשה היה ונתקרב תמיד של שחר בארבע שעות, והיו ישראל עצבים, שהיה יום חנוכת בית המקדש, ולא היו יכולין לעשות, מפני שהיה ישן שלמה, והיו מתייראים להקיצו מפני אימת המלכות. הלכו והודיעו לבת שבע אמו, והלכה היא והקיצתו והוכיחתו.”

On the very same night that Shlomo completed the construction of the Beis HaMikdash, he married Basyah, Pharaoh's daughter. There was there the rejoicing related to the festivity of the Beis HaMikdash and the rejoicing of Pharaoh's daughter; and the joy related to Pharaoh's

daughter surpassed the joy related to the Beis HaMikdash . . . At that moment, HKB”H considered destroying Yerushalayim . . .

The Rabbis said: What did Pharaoh’s daughter do? She spread a sort of net above his bed and placed a variety of precious stones and pearls in it; they would shine like the stars and constellations. Every time Shlomo wanted to get up, he would see those stars and constellations (thinking that it was still nighttime), and he would sleep up to another four hours.

Rabbi Levi said: That day, the Tamid was offered at the fourth hour of the day. Regarding that time, we have learned: It so happened that the Tamid was offered at the fourth hour of the day. The people of Yisrael were saddened, because it was the day of the inauguration of the Beis HaMikdash, and they were unable to perform the ceremony, because Shlomo was still asleep. They feared to wake him up out of reverence for the Kingship. They went and reported the matter to Bas Sheva, his mother. She went and woke him up and admonished him.

Our sacred sefarim struggle to explain the matter. It seems unimaginable that Shlomo HaMelech, who authored three books of Scripture—Mishlei, Koheles and Shir HaShirim, whose insight and kedushah have brightened the skies of Judaism throughout the generations—would have been so remiss. Specifically, on the very day that he completed the building of the Beis HaMikdash, how could he have combined the celebration and joy of the completion of the Beis HaMikdash with the joy and celebration of his marriage to the daughter of Pharaoh—to the point that the joy of the marriage surpassed the joy related to the Beis HaMikdash?

Shlomo HaMelech a Spark from Moshe’s Neshamah Reincarnated into Yirmiyah HaNavi

To explain the matter, I had a wonderful idea. Let us introduce a gem from the incredible teachings of the Arizal in Sefer HaGilgulim (64). There, he explains why Shlomo HaMelech married Pharaoh’s daughter. Here is an excerpt from what he writes:

Shlomo HaMelech was a “nitzotz” of Moshe Rabeinu, a”h. Also, Basyah, the daughter of Pharaoh, her evil part reincarnated into the daughter of Pharaoh that Shlomo wed. He intended to rectify that evil part of Basyah. The opposite transpired; his wives misled him . . . as our blessed Rabbis explained.

Therefore, he subsequently reincarnated into Yirmiyahu, and the Beis HaMikdash was destroyed during his lifetime.

We learn a phenomenal thing from the sacred words of the Arizal. Shlomo HaMelech was a “nitzotz”—a holy spark—from the neshamah of Moshe Rabeinu. Recall that Basyah, the daughter of Pharaoh, rescued him from the Nile. The Arizal teaches us that only her good part returned to the realm of kedushah, as it is written (Shemos 2, 5): “זתרה בת פרעה לרחוץ על היאור”—**Pharaoh’s daughter went down to Bashe in the Nile.** Expounding on this passuk, the Gemara states (Megillah 13a): **“She went to cleanse herself of the idolatry of her father’s house.”**

The evil part of her being, however, was not rectified during Moshe’s lifetime. That evil part reincarnated into Pharaoh’s daughter during the times of Shlomo HaMelech. Therefore, Shlomo, a “nitzotz” of Moshe, had a strong desire to rectify the evil part of Basyah, as well. He wished to demonstrate his gratitude to her for having saved his life during their previous incarnation. Nevertheless, the evil part of her was so strong that his effort failed.

Moshe Rabeinu Yearned to Build the Beis HaMikdash

Continuing onward on this sublime, majestic path, we will attempt to explain Shlomo HaMelech’s actions. We learn from the Megaleh Amukos on Vaeschanan (20) that Moshe Rabeinu yearned to enter the land so that he could build the Beis HaMikdash. This is apparent from Moshe’s request (Devarim 3, 25): “אעברה נא ואראה את הארץ הטובה אשר בעבר הירדן ההר הטוב הזה”—**please let me cross and see the good land that is on the other side of the Yarden—this good mountain and the Lebanon.** Rashi explains: **The “good mountain” refers to Yerushalayim; the “Levanon” refers to the Beis HaMikdash.** To which HKB”H responds (ibid. 26): “רב לך אל תוסף דבר אלי עוד: --**Enough! Do not continue to speak to Me further concerning this matter.”**

Let us explain. We have learned (Sotah 9a) that Yisrael’s enemies were powerless to act against Moshe’s handiwork. Hence, when the Beis HaMikdash was built, the Mishkan was stored away along with all of the vessels that Moshe crafted in the midbar. Furthermore, we know that when the Beis HaMikdash was destroyed, HKB”H poured out His wrath on the wood and stones—the physical structure—but spared Yisrael from annihilation. The Midrash (Eichah Rabbah, 4, 14) expresses this fact in its elucidation of the passuk (Tehillim 79,

1): “מזמור לאסף אלקים באו גוים בנחלתך.... אמרו לאסף, הקב”ה החריב היכל: ומקדש ואתה יושב ומזמר, אמר להם מזמר אני ששפך הקב”ה חמתו על העצים.” **“A hymn by Assaf: O G-d, the nations have come into Your inheritance.”** Why is this psalm referred to as a hymn or joyous song, rather than a lament or dirge? **They said to Assaf: “The Holy One destroyed the Temple and the sanctuary and you are sitting around and composing songs?” Assaf replied: “I am rejoicing that the Holy One poured out His wrath upon wooden sticks and stones rather than upon Yisrael.”**

It stands to reason, therefore, that had Moshe Rabeinu entered the land and built the Beis HaMikdash, HKB”H would not have been able to take out His wrath on the physical structure of the Beis HaMikdash. For, Yisrael’s enemies would have been unable to destroy Moshe’s handiwork. This is implied by HKB”H’s response to Moshe: “רב־לך”—your spiritual level is too great; Yisrael’s enemies cannot destroy your handiwork. Therefore, I cannot allow you to cross the Yarden and build the Beis HaMikdash. Otherwise, HKB”H would have been forced, chas v’shalom, to pour out His wrath on Yisrael. This is the gist of his holy insight.

Thus, we can begin to get a glimpse and a new perspective regarding Shlomo HaMelech’s actions. Being a “nitzotz” of Moshe, he yearned to be on Moshe’s spiritual level and to build the Beis HaMikdash that would endure forever. In this manner, he intended to eliminate all of the galuyot and to hasten the future geulah; then the Beis HaMikdash would endure forever. However, he made an egregious error. Since he wasn’t on Moshe’s spiritual level, his handiwork wouldn’t necessarily endure for all eternity. Additionally, the time for the geulah of the end of days had not yet arrived.

Based on this understanding, we can provide a very nice interpretation of the Gemara’s (R.H. 21b) elucidation of the passuk (Koheles 12, 10): **“ביקש קהלת למצוא דברי חפץ, ביקש קהלת: להיות כמשה, יצתה בת קול ואמרה לו וכתוב יושר דברי אמת, ולא קם נביא עוד.”** **“Koheles sought to find words of delight.” This implies that Koheles sought to be like Moshe. A heavenly voice came forth and said to him (ibid.), “And words of truth are recorded properly,” and (Devarim 34, 10) “never again has there arisen in Yisrael a prophet like Moshe.”** As we’ve learned, Shlomo was a gilgul of Moshe; as such, he wanted to build a Beis HaMikdash that was invulnerable to Yisrael’s enemies. Hence, the heavenly voice informed him that there was not another prophet equal to Moshe and he was incapable of building that kind of a Beis HaMikdash.

Shlomo HaMelech Married Pharaoh’s Daughter to Refine the Outcasts in the Land of Egypt

Following this line of reasoning, let us rise to the occasion and explain why Shlomo HaMelech married Pharaoh’s daughter with such pomp and circumstance on the very night that he completed the Beis HaMikdash. The great Rabbi Tzaddok HaKohen, zy”a, writes in Riseesei Lailah (20): The whole reason that Shlomo HaMelech, a”h, married gentile women was because he wanted everyone to recognize the power of Hashem’s sovereignty, as it will be in the future. He intended to hasten the future geulah and for all mankind to recognize that Hashem is the only G-d.

As a servant in the presence of his master, I would like to expand on this notion. Concerning the future geulah, the navi prophesies (Yeshayah 27, 13): **“והיה ביום ההוא יתקע בשופר גדול: ובאו האובדים בארץ אשור והנדחים בארץ מצרים והשתחוו לה’ בהר הקודש --It shall be on that day that a great shofar will be blown, and those who are lost in the land of Assyria and those cast away in the land of Egypt will come together and worship Hashem on the holy mountain in Yerushalayim.**

According to the Bnei Yissaschar (Adar 2; Drush 7), the navi is referring to the reshaim that perished in Mitzrayim during the three days of darkness. In reality, they were holy neshamos; however, they sank to the fiftieth level of tumah. As we know, only neshamos that had sunk to the forty-ninth level of tumah could be refined and saved. Nevertheless, at the time of the future geulah, HKB”H Himself will refine and restore even the neshamos that sank to the fiftieth level of tumah. This is implied by the words (pertaining to the future geulah): **“And those who are lost in the land of Assyria and those cast away in the land of Egypt.”** This concludes his sacred remarks.

We can now comprehend why only the good part of Basyah, the daughter of Pharaoh, exited the tumah of Mitzrayim—as we learned from the Gemara’s elucidation: **“She went down (to the Nile) to cleanse herself of the idolatry of her father’s house.”** Since she was only mired in the forty-ninth level of tumah, she was still salvageable. In the merit of rescuing Moshe by retrieving his basket from the Nile, the power of the forty-nine levels of binah that Moshe was destined to attain, enabled her to extricate herself from the forty-nine levels of tumah.

Basyah’s evil component, however, had already sunk to the fiftieth level of tumah. That being the case, the sparks of kedushah within that component could not be refined and rectified in Mitzrayim. After all, Moshe Rabeinu himself only attained forty-

nine levels of binah. Therefore, the tikun for those sparks of kedushah will only happen le'atid la'vo, when HKB"H will refine all of the neshamos and all of the sparks of kedushah that sank to the fiftieth level of tumah in Mitzrayim, which the navi describes as: "והגדחים בארץ מצרים"—**the outcasts in the land of Mitzrayim.**

Now, Moshe Rabeinu refined all of the sparks of kedushah and neshamos of Yisrael that sank to the forty-ninth level of tumah in Mitzrayim, in the merit of Basyah, who rescued him from the Nile. Being the daughter of Pharaoh, the King of Mitzrayim, she represented a holy neshamah that had fallen into the highest levels of the klipah in Mitzrayim. As such, she was able to assist Moshe in refining all of the neshamos of Yisrael in Mitzrayim.

This enlightens us somewhat as to Shlomo HaMelech's profound intent. He was a "nitzotz" of Moshe Rabeinu, who salvaged the sparks of kedushah and neshamos that had fallen to the forty-ninth level of tumah in Mitzrayim, with the assistance of Basyah, the daughter of Pharaoh. Now, HKB"H rested His Shechinah in the Kodesh HaKodashim in the Beis HaMikdash, on the Aron housing the luchot, which encompassed all fifty levels of binah. The great Rabbi of Ropshitz, zy"a, points out an allusion to this fact in Zera Kodesh (Behaaloscha). The term אורן can be broken down to read "אורן", indicating that the Aron contained the illumination of the "nun" levels of binah. Therefore, with the kedushah of the Beis HaMikdash, Shlomo HaMelech felt confident that he could rectify the evil component of Basyah, the daughter of Pharaoh; and with her help, he would be able to rectify all of the sparks of kedushah that remained within the fiftieth level of tumah.

Therefore, Shlomo HaMelech--the "nitzotz" of Moshe--married Pharaoh's daughter--the evil component of Basyah--specifically on the night that he completed the construction of the Beis HaMikdash. He intended, with her assistance, to refine and salvage the sparks of kedushah mired in the fifty levels of tumah that remained in Mitzrayim. Thus, he would hasten the arrival of

the future geulah. Yet, as mentioned above, he erred; the time for the geulah had not yet arrived; it was impossible to build the Beis HaMikdash that would endure forevermore; otherwise, HKB"H would have to take out His wrath on Yisrael, chas v'shalom, rather than on the wood and stones of the structure.

We can now begin to comprehend HKB"H's statement to Yirmiyah HaNavi, the gilgul of Shlomo HaMelech (Yirmiyah 32, 31): "כי על אפי ועל חמתי היתה לי העיר הזאת למן היום אשר בנו אותה ועד היום" "הזה להסירה מעל פני"—**for this city has aroused My anger and My wrath in Me from the day that they built it until this day, so that I should remove it from My presence.** HKB"H alluded to him that since the time for the complete, final tikun had not yet arrived, it was impossible to build a Beis HaMikdash with the kedushah of Moshe—a structure invulnerable to the enemies of Yisrael. For, HKB"H would need, as it were, to pour out His wrath on Yisrael. Thus, we interpret the passuk as follows: "**For this city has aroused My anger and My wrath**"—necessitating that I take out My wrath on Yisrael; "**from the day that they built it until this day, so that I should remove it from My presence**"—so that I would be able to act out against the wood and stones and not against Yisrael.

Clearly, we have just touched the tip of the iceberg with respect to the wondrous ways of Hashem. He orchestrates reincarnations and rectifies neshamos until eventually all the neshamos will achieve their tikun; then we will merit the complete geulah. We express this hope and desire in our tefilot (Aleinu L'shabeiach): "ועל כן נקווה לך ה' אלקינו לראות מהרה בתפארת עוזך, להעביר גלולים מן הארץ, והאלילים כרות יכרתון, לתקן עולם במלכות שדי, וכל בני בשר יקראו בשמך"—**we therefore put our hope in You, Hashem, our G-d, to soon behold the glory of Your might in banishing idolatry from the earth and the false gods will be utterly exterminated to perfect the world as the kingdom of Shakkai; and all mankind will invoke Your name!** Swiftly, in our times! Amen.

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