

פרשת ויקהל

חלק ג' – גליון 26

פרשת שקלים

כ"ה אדר א' תשפ"ב

מאת ר' ש. קאפלן שליט"א

Message of the week

asked me to speak about the "ענינה דיומא" the Russian invasion of Ukraine this week.

My first question to them is: How do you know about it? I'm serious! We heard this week from ר' אליקים שלעזינגער – a אייד of over 100 years old, and he screamed with all his כוחות, "A בחור has to *ligg* in learning! *Mir darffen liggen* in learning and forget about the rest of the world!" That's what he

repeated in his דרשה again and again, a בחור has to be completely in his גמרא, with his whole *kop* and his whole גוף, forgetting the rest of the world around him.

Hearing this from a אייד who is over 100 years old! He's been through many many wars, he's seen a very lot in his life, and he came this week to give us all this powerful message: *Mir daffen liggen in learning!*

A בחור once asked שליט"א if he should go to one of the הפגנות in ירושלים.

ר' צבי קאפלן שליט"א asked him, "How do you know about the הפגנה?!"

"There are signs all over ירושלים which were signed by many of the גדולי הדור!" the בחור replied.

"I don't understand you!" exclaimed ר' צבי, "Who asked you to look at all those

signs?? We are on the moon! Why are you looking at the signs?!"

This is what שליט"א meant, we must be oblivious to what is going on in the world.

But למעשה let's be honest, we do know about what is going on in the world around us, however, we must try to minimise our involvement, ה"ו there is no היתר at all to listen to the radio, most definitely not during a סדר! If we do know about it, we don't have to follow each detail, you can rely on the Hamodia

at the end of the week to find out what happened.

We must absorb this message that ר' אהרן שליט"א shared with us, he knows what's good for you, he's been through everything in life, 100 years is a long time, and the best advice he is giving us from all that he has seen is to *ligg* in learning. This is what each and everyone of us must internalise, that's the 'א' - 'ב'.

More miracles

We're learning the פרשיות about the בנין עולי, it's well known when the רגלים came up to ירושלים they would show them the לחם הפנים, they showed them the miracle of the לחם הפנים which would remain fresh and warm the entire week – it smelt freshly baked!

What was the importance of showing the לחם הפנים to כלל ישראל? To show them the עשרה ניסים! – there were ten constant miracles happening in the בית המקדש! What's the need to show them this particular miracle – the לחם הפנים was fresh nine days after it was baked?

I once heard a *gevaldiga* פשט: The נס was that the bread stayed the same as if it had just been baked, just come out the oven. However, they all knew that it had been baked nine days ago. The message to

was: You see things happening! A person makes a רווח in פרנסה! You see things happening in the world! Natural disasters! Conflicts between different nations! We're not supposed to look at it as if it has happened now! No! It was destined to happen some time ago!

Don't forget ראש השנה

We must understand that all that is happening has already been predestined on ראש השנה when הקב"ה made the גזירה in שמים for this to happen. This is how we must look at it, its not till he had the courage to do it, it's no שייכות, it was all in שמים a long time ago that this was going to happen on Thursday morning this week.

לכלל ישראל were tell us: At the time כלל ישראל were in Shushan, "ההלכו מסעודת אחשורוש לבית המשתה ואכלו ושתו ונשתכרו ונתקלקלו" and then immediately, "מיד עמד שטן", the שטן stood up and it was then when the terrible גזירה was decreed.

Later – nine years down the line it played itself out with אחשורוש and המן, but when did it all start? When they were נהנה מסעודת אחשורוש! Everything happened long beforehand it was in שמים long before.

This is what the לחם הפנים came to teach כלל ישראל, this was the message: You know it has been baked a long time ago, everything happening isn't just happening now, it's been planned and decreed מן השמים along time ago.

We must understand: לב שרים ומלכים ביד – We all have בחירה, however, the leaders, the presidents, prime ministers and dictators have no בחירה, they are not making the decisions, it's clear in חז"ל, רבש"ע לב שרים ומלכים ביד ה' making all the decisions for them, they are just the puppets.

Take the inspiration

We must be נתעורר to what's going on over here. As the חפץ חיים famously writes in his letter, "מה זה עשה ה' לנו?", *For what purpose did ה' הקב"ה do this?* "הלא הוא טוב ומטיב לכל, ורחמיו על כל מעשיו?" *for isn't He the one who bestows good to all and is merciful on all His creations?* יבין, שמזרז אותנו הקב"ה לתשובה ומראה לכל "שבידו לעשות כל מה שירצה" *We should understand, ה' הקב"ה does these things to remind us to do תשובה and to show us that all is in His hand and He can*

complete whatever He desires. A natural disaster, a conflict, whatever we see happening in the world, as the רמב"ן writes at the end of פרשת בא, it's all there for us to take an התעוררות – we're supposed to be taking an inspiration.¹ Not that now we have what to speak about, not that now we have to be listening to the radio, it's not something to be excited about, "What happened!?" How many people were killed!? What's going on there!?" This is not the תכלית why הקב"ה is bringing this to the world. If we think for a second, it's a פלא what's going on. This is all taking place in a corner of Europe, and למעשה the *gantza velt* are getting involved, America has what to say for itself, Europe is busy with the *matzev*, ארץ ישראל has a דיעה, the *gantza velt* are getting mixed into this conflict. What's פשט in it?! Do you know why? הקב"ה knows us well, הקב"ה knows if He's just going to make a conflict in Indonesia or Japan, *nu nu*, we will carry on in life and not take any notice. הקב"ה is doing it to be מתעורר us! It's not by chance that the whole world is getting involved! The whole world is getting

¹ See פרשת בא תש"פ גליון 19 where we spoke about this in length.

involved because הקב"ה wants the whole world to be involved. Why does He want the whole world to be involved? He wants us all to be נתעורר!

Those who are in their learning and forget about what's going on in the world around them and don't even know about it, they don't need this התעוררות, it's not a סתירה to what I mentioned earlier. But to those who do know what is going on around the world, it's for them to be נתעורר.

It's פשוט, the whole world is getting involved, because without that we won't get an התעוררות. Corona wasn't just in one part of the world; the whole world was affected with it to give כלל ישראל the התעוררות.

The הפץ היים writes already before the first world war that there are going to be תקופות before משיח where the world will go through different מלחמות, of course, this is considered a major conflict, something which has not happened since the second world war, it's a time of משיח, it's all a process for דמשיח.

What are we supposed to do? We have to be מתעורר, to *daven* properly, to learn properly, of course we must also be אידן together with the צער of other משתתף,

there are hundreds and thousands of אידן living in Ukraine, it has one of the biggest Jewish communities in the world, it's a *gevaldiga* צער, they are being displaced, they all have to leave their homes. They were living in a regular country! It may not be one of the most modern countries of the world, but people live there running normal lives, running normal businesses, and everything there is disrupted, it's a דבר צער that we must be משתתף in their פשוט.

A time for unity

This week is פרשת שקלים, and the ענין of פרשת שקלים which all the ספרים write about is the ענין of אחדות, every איד shares together with another איד his שקל, as the שפת אמת writes, we all give a מחצית because we all need each other and we all must get along with each other, we must be together.

The whole גזירה of פורים came about because there was a lack of אחדות amongst כלל ישראל, as it says, "ישנו עם חז"ל which explain to mean: כלל ישראל were distanced from each other, they weren't together, there was no אחדות, and when there is no אחדות a גזירה can be decreed upon כלל ישראל. At the המבול, even

though they were עבירות on terrible, nevertheless the גזירה came because of the פירוד and lack of unity, "שדור המבול" היו גזלנים והיתה מריבה ביניהם לכך נאבדו" (רש"י נח י"א, ט') – they didn't get along with each other, on the other hand, the דור weren't destroyed like the דור – "היו נוהגים אהבה וריעות ביניהם", המבול – they got along with each other.²

When there is אחדות there is a *gevaldiga* shield against any dangers. The ספרים tell us: Even when there is a גזירה against כלל ישראל, but if we are מחזק ourselves with אחדות, the כח of אחדות can deflect the dangers. This is how the גאון explains why אסתר then told מרדכי כל, "לך כנוס את כל" – Go and gather together the כלל amongst אחדות! Bring about אחדות! Be מחזק to take away the גזירה! Be מחזק with אחדות, this is the first ingredient to save us from any danger and to save אידן around the world from danger, to get along with each other, to work and promote אחדות amongst ourselves.

Every את of the תורה

I'll tell you a מעשה *moridicker*: There was a Rov known as Rav Yisroel Yona Landau זצ"ל. It happened once when

somebody with a good voice moved to town, straight away the town wanted to make him the חזן. However, the Rov didn't want to let it happen, whether he saw ברוח קדשו or whether he saw it on his face, he felt the person wasn't befitting to be the town's חזן.

Nevertheless, like what we find sometimes, the town didn't listen and they made him into the חזן.

The Rov was very upset. Should he come out and make a whole מחלוקת to stop it and put his foot down, after all he was the Rov? Or is שב ואל תעשה עדיף this time?

This חזן was called שמעון. The גמרא tells us about שמעון העמסוני who was דורש all the "אתים" of the תורה, "את" in the תורה is always מרבה something else, until he came to "את ה' אלוקיך תירא" – מיד פירש – he didn't know how to explain the "את", how can one add to "ה' הקב"ה? It was then when ר' עקיבא came and was דורש the "את" to be מרבה תלמידי חכמים.

These גדולי ישראל from two, three hundred years ago would always write their letters with tremendous חכמה. He wrote a letter to the פוסק הדור ר' יוסף פוזנא

² See 12 גליון תשפ"א where we spoke about the כח of אחדות and שלום.

ל the following, "A חזן has come to town, שמעון זה דורש כל אתים שבתורה, את החזיר, את הטריפה, את הנבילה... כיון שהגיע לאת ה' אלוךך תירא מיד פירש..."

understood what he meant and he replied with the following היכל in the מוטב", it's better to put a צלם in the היכל than to make a מחלוקת in ישראל. (He writes there that try quietly to sort things out, but not with making a מחלוקת.)

After a few weeks, the town actually saw עבירות which he was doing בפהרסיא and they threw him out of town.

That was the פסק of the גדול הדור מוטב, גדול הדור - להעמיד צלם בהיכל is better than a מחלוקת.

The window in the shul

There was a shul in London, One of the older members of the מנין was a trustee of the old מחזיקי הדת shul from the east end. When they sold the building they received a lot of money, and he offered the shul to build a nice new shul.

It was a שמחה *gevaldiga*, they bought a plot of land and they began building a beautiful shul.

This איד had a bit of a נטיה to Zionism and a מזרחי way of life, and he wanted stained windows etc. He also wanted a window which said "מדינת ישראל" on it.

A big מחלוקת erupted, most people were very against the idea.

Because of the מחלוקת half of the shul split and left.

There was a איד who would always daven there on Friday night and he continued to daven there every Friday night in the new shul where they had put in a window with "מדינת ישראל" on it.

I personally asked him why he still *davens* there.

He told me, "There is a תשובה in אגרת ר' משה פיינשטיין זצ"ל in 1948 about a shul in America which had an American flag next to the ארון הקודש. In 1948 they wanted to also put up an Israeli flag.

A איד wrote a שאלה to משה זצ"ל if he should continue *davening* in the shul.

משה זצ"ל wrote back, "Of course, a flag is all שתותים, it's all *narrish-kitten*, but if you're not going to *daven* there, and people will be upset and hurt and you will create a מחלוקת, then you should continue *davening* there."

This איד told me, "After a few weeks the עולם will forget about the window of the מדינת ישראל, but if I stop *davening* here, people will be upset, it will create a מחלוקת."

This is what ר' יוסף מפוזנא זצ"ל taught, "מוטב להעמיד צלם בהיכל ואל ירבה מחלוקת" "בישראל, it's a נקודה we must remember when we want to be מחזק with the ענין of אחדות.

Don't make a מחלוקת!

והוא would say over this story which he heard from זצ"ל ר' ברוך בער זצ"ל ר' ברך was obviously told about this story through ר' אהרן (R' Osher Westheim זצ"ל once told me that ר' שלמה זצ"ל told him: "When I went to visit מקוה I was told I have to go to מקוה בער first..." To look at ר' ברך's face one first had to go into מקוה, he was ממש an איש קדוש וטהור.)

There was a איד – a גביר who wanted the best תפילין. He paid the best סופר and the best macher, paying thousands of rubels for his pair of תפילין, you couldn't find such a unique pair of תפילין anywhere else.

Nebech, after three years he was נפטר, leaving six boys. There was a big שאלה who should get the תפילין. They all sat down to discuss the matter and after a few minutes they decided to give it to the youngest boy who was twelve at the time who needed תפילין for his upcoming בר מצוה.

– every day he would put on these תפילין.

Twenty years later he was traveling for business where he left his hotel for the day to go to the nearby town. Suddenly a terrible blizzard broke out. The איד was stuck, he couldn't return to his hotel until the blizzard cleared.

That day, he didn't manage to put on his father's תפילין, he had to use somebody else's in the town he was in.

For the rest of his life, he put on his father's תפילין, he only missed that one day.

When he came up to שמים he was a חשוב'ער person and he was told he can go into גן עדן.

When he tried going into גן עדן a מלאך came to stop him, "He can't go into גן עדן he never put תפילין on in his life!"

That was the last thing he expected, "What do you mean?!" he exclaimed, "I had the best תפילין in the world!"

"No!" said the מלאך, "I'm sorry to tell you but there was a letter "ו" missing."

Another מלאך came to the scene and stood up for the איד, "Don't worry, once in his life he put on a pair of תפילין... on that day of the blizzard..."

He was allowed into גן עדן.

Said בער ברוך ר' a *moridicker* בקודה arranged the blizzard in order that he will be able to put תפילין on once in his lifetime, everything in the בריאה has an exact השבון why it's all happening."

רוך ברוך בער then said, "Can you imagine if they would have fought over the תפילין?! The older one claims he's the בכור, the second claims he's the biggest מתמיד, the third one claims he has the longest שמו"ע's, and so on!

And they would have gone to a great בית דין who would have פסקנד to give it to one of them, he would have won and his whole life he put on these תפילין!

He would have come to שמים with such a בושה – after all that מחלוקת he ended up living the rest of his life without putting on תפילין! What would he gain from the מחלוקת?! *Gornished!*"

You don't gain from מחלוקת, you *fardeen gornished!*

This is the time to take seriously the ענין of working on אחדות, this is what פרשת שקלים is about, the שקלים went to the אדנים – that's what held up the משכן, it's

the הראת which holds up the השכינה, and this is what חודש אדר is about, לך כנוס את כל היהודים.³

When there is אחדות amongst ישראל, we are shielded and protected, and when we are מחזק ourselves with our אחדות we can protect the אידן in Ukraine. It's a דבר פשוט, when we are not מבטל ourselves from לימוד התורה and we are not מפסיק to what is going on, it has *gevaldiga* זכותים and those זכותים can help the אידן in Ukraine. It's a time when הקב"ה wants us all to be מתעורר and be מחזק ourselves, taking this not as a "news" but rather as an התעוררות.

This is the message of this conflict, it's for us to become מתעורר. הקב"ה has made many messages for us the past few years, corona we got used to living with, now comes חלק ב' something else, a different danger which we must take seriously, it's time to be מחזק, I'm not going to speak about it during סדר, I'm not going to listen to radio, I'm not going to get involved, I'm going to work on אחדות, take something positive and do something למעשה בפועל about it.

[Transcribed by Avrohom Dov Kohn – אברהם דוב הכהן כהן](#)

³ See 26 פירוש ויקהל פיקודי תש"פ גליון where we spoke about the כח of אחדות.