

# פרשת כי תשא

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ה"י אדר תש"פ

מאת ר' ש. קאפלין שליט"א

We look outside into the world today and we see how the coronavirus can completely turn the world upside down. The microbe is so small that it cannot even be seen through a regular microscope!

Until a few weeks ago we thought we were living in such a sophisticated world. We can see things in space. We can send rockets to mars. We can send satellites around the world. Today's technology is awesome!

However, the רבש"ע makes a tiny microbe which can't even be seen by the human eye, which sends the whole world into tremendous panic and fright.

This reminds us  
occurrence in  
הרשע conquered

The question in שמים is not going to be, "What role did you play?" But rather, the question in שמים will be, "How well did you play your role?"

about a similar  
history. טיטוס  
and ירושלים

destroyed the המקדש בית. He was on top of the world! Said the רבש"ע, "You think you are so great? You think you are so clever and powerful?! I will take a tiny insect which will destroy you."

As he reached Rome, the רבש"ע sent a tiny mosquito to annoy him. The mosquito went up his nose and caused him tremendous pain for seven long years; until eventually he died.

Today in our "sophisticated" world; all the רבש"ע does is sends one tiny microbe which sends everything flying. Everything's upside down.

The מוסר we must learn from this is that nothings in this world is ours or being run under our control. Everything is being run by the רבש"ע.

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 (ל', י"ב) "כי תשא את ראש בני ישראל לפקדיהם... ולא יהיה בהם נגף בפקד אתם." (ל', י"ב)  
*When you will take a count of בני ישראל according to their counts... and there will be no plague among them when counting them.*

The תורה is teaching us that we mustn't count כלל ישראל with numbers (e.g. 1, 2, 3, 4...).

What exactly is wrong with counting כלל ישראל, until the extent that if we do count כלל ישראל a נגף will come (like we find by דוד המלך)?

At the בריית בין הבתרים, the רבש"ע compares כלל ישראל to the כוכבים – the stars. Why are כלל ישראל compared to the stars?

In algebra,  $a+a = 2a$ .  $a+b = a+b$ . Imagine a room with five chairs and five tables. If someone will ask, “How many chairs and tables are there in this room?” You can’t respond with giving one figure, rather you must reply, “there are five chairs and five tables.” The chairs and tables are not the same – they are not counted together.

You can only count identical things together. Things which are different you cannot count together.  $a+a$  is  $2a$ . However,  $a+b$  is  $a+b$ , the two do not join together! Things which are not identical cannot be counted together.

כלל ישראל are compared to the stars. At night, all the stars look the same. However, if one knows just a bit about space, one will actually come across that every star is different. Different size. Different orbits. Different gases.

From the distance we might look similar, we might dress similar. However, we must understand that every איד has different כוחות, different natures, different תפקיד’s. Every person is different. We are not the same. No two people have the same nature or תפקיד.

Every person is created differently to fulfil his תפקיד in life. The כוחות a person has, are tailored made specifically for that person, in order to bring the person to his true תפקיד in life. The danger is when we look over our shoulders and *yena’s* כוחות and capabilities.

*“No – it’s a big mistake to look at yena; I have what I need and yena has what he needs.*

Everyone has their own תפקיד and together collectively we can bring the world to its true תיקון. As the חפץ היים gave the משל about a king who has many officers, advisors, servants, people in the finance industry, ministers and workers working for him.

**Together**, the מלכות runs smoothly.

Similarly, in an army, there is the general, front line soldiers, commanders, air-force, navy, etc. All **together** they perform as an army. If everyone would have the same role the army wouldn’t be an army. An army with only front-line soldiers would not succeed in any battle. Rather it’s everyone with their own role working together which creates a sturdy army.

Everybody has got a different purpose in life. When a person uses his כוחות and fulfils his תפקיד completely, in the next world he is שווה בשווה – equal to the צדיקים.

The story is told about a group of people who wanted to make a film. They went to ask a famous actor to join in with their film.

Before taking the job, he read the script to see what the film would be about.

After reading it thoroughly, he was extremely happy to join in with such a film.

They wanted him to play the part of George.

“No... I do not agree to take that part of the play,” replied the actor, “George was the *schlimazel!* Why would I want to act like him? Although George plays the central part of the film, I am afraid about what my friends will think of me when they see me act like a *schlimazel.*”

“I don’t understand,” replied the organizer of the film, “You are not speaking sense. Nobody is going to judge you by what role you played in the film, rather they will judge you how well you played your role.”

It’s a beautiful lesson: The question in שמים is not going to be, “What role did you play?”

But rather, the question in שמים will be, “How well did you play your role?”

Every person has different circumstances in his life tailor made to play HIS role in this world. Thoughts about *yena’s* role should be banished from our brain, because my role and *yena’s* role are not the same – they are very different.

R’ Naftoli for Amsterdam זצ"ל once said to ר' ישראל סלנטר זצ"ל, “If I would have the brains of ר' ישראל זצ"ל, the heart of ר' עקיבא איגר זצ"ל and the מידות of ר' ישראל זצ"ל – I will be living a *moridicker* life.”

“You’re making a big mistake,” said ר' ישראל זצ"ל, “The רבש"ע wants you to succeed with your brains, your heart, and your מידות.”

This is the explanation why we can’t count כלל ישראל. Every single one of us is different. Everyone has different כוחות. Everyone is a different star! We’re all stars and everyone is a different star! Different תפקיד. Different orbit. Different כוחות.

We’re different. You can’t count something which is not identical. Moreover, when we are counted together then comes a נגף, why? Because by doing so, it is stating that we are the same! הקב"ה doesn’t need identical people. There is no point if we’re all the *foot*

*soldiers*. הקב"ה wants an *army*! We're not meant to be the same! הקב"ה didn't create all of us to be the same. Everyone is created with their own כוחות.

Then, when we do use our own כוחות properly – we complement each other, since everyone together with their own תפקיד, brings the world to its תכלית. Accordingly, כלל ישראל too are compared to the sand. Sand only has a power when it's together. Sand on its own is useless. Only when it's together does it stop the sea from reaching the land.

When there is אחדות we can stop the bad השפעות – we can protect ourselves.

Accordingly, we give a מחצית השקל – half a שקל. Although we're different, we're still half. We still need yena's half to join together to make a whole. We need the other half.

And it was with the מחצית השקל what they used for the אדנים – the foundations. For the foundations of the משכן there is needed true and genuine אחדות.

The יסוד of כלל ישראל is the אחדות. When we're together the sand has power.

Similarly, כלל ישראל are compare to the עפר – the earth and soil only has a power of growth when it's together. כלל ישראל can only grow when they are באחדות. We complement each other in order to bring the world to its true תכלית.

We must remember this throughout life: EVERY PERSON IS DIFFERENT. We must work on developing our כוחות and our nature in the right way. שלמה המלך in משלי teaches, "חנוך לנער על פי דרכו", the גר"א explains that a נער must be מחונך according to his way- to HIS nature. His own nature. We mustn't try being *cleverer* by playing somebody else's role.

We often ask: How is it possible to be a מחלוקת between גדולים in השקפה?

ר' ישראל סלנטר זצ"ל explains based on the גמרא in תענית which tell us about a period in history when there was no rain. ר' אליעזר went to daven, but to no avail.

Suddenly, ר' עקיבא went to daven and it began to rain.

People began to spread the rumour, "...ah... ר' אליעזר is not as great as עקיבא..." ר' עקיבא couldn't bring rain but ר' עקיבא could..."

Immediately a קול בת שמים came from שמים, "Not that ר' עקיבא is greater than ר' אליעזר, but rather because ר' עקיבא was על מידותיו מעביר על מידותיו."

The וועלט ask: What does this help? In the end of the day, ר' עקיבא is seemingly greater than ר' אליעזר? ר' עקיבא was מעביר על מידותיו and ר' אליעזר obviously was not?!

הלל and שמאי had many arguments in ש"ס. Arguments in הלכה and השקפה. שמאי was very strict – very blunt. Whereas, הלל was very calm. שמאי went with a קפדנות in his 'עבודת ה', whereas הלל went with a softness in his 'עבודת ה'.

Two מהלכים in 'עבודת ה' according to their understanding with what is the correct way to serve the רבש"ע – according to their nature.

The גמרא in יבמות relates a famous מחלוקת between הלל and שמאי. A person dies without children with leaving two wives. One of the wives is a קרוב to the brother... a whole מחלוקת there whether there is a מצות יבום to the צרת ערוה. בית שמאי hold it's a מצוה and בית הלל hold it's an עבירה! According to בית הלל the children are ממזרים!

The people who belonged to בית הלל's community if they married the צרת ערוה received גיהנם, whereas the people who belonged to בית שמאי's camp received tremendous שכר for the מצות יבום.

According to the leader you followed, will determine whether you preformed a מצוה or an עבירה. Nevertheless, אלו ואלו דברי אלקים חיים,

אלו ואלו דברי אלקים חיים also applies in השקפה. All גדולים of our השקפות are correct.

ר' אליעזר was a תלמיד of בית שמאי. He followed in the ways of his Rebbe as being a קפדן.

On the other hand, ר' עקיבא was a תלמיד of בית הלל. He followed in the way of his Rebbe as being a calm and soft person.

ר' עקיבא the soft person was obviously a person who was מעביר על מידותיו. Said the בת קול, "Not that one is greater than the other. But rather, now that כלל ישראל needed rain, ה' found favour in the מדה of "מעביר על מידותיו", so that מדה כנגד מדה the רבש"ע will overlook the sins of כלל ישראל in order to send rain."

Not that one was greater. For instance, if כלל ישראל at that time would have been attacked by an enemy, perhaps only the ר' אליעזר of תפילות – a קפדן – will be sufficient to send away the enemy.

Here the מדה which comes from בית הלל was needed.

In history there has been many מהלכים. Different leaders. Different מהלכים in 'עבודת ה'.

R' Donnut שליט"א was משגיח in ישיבת באר יעקב. He was once walking past the dining room where he heard one of the בחורים call one of the גדולים an "אפיקורס".

He went to give the בחור a slap.

"I don't understand," replied the בחור, "...but שך זצ"ל called him an אפיקורס?!"

"שך זצ"ל can say such things," replied R' Donnut, "but who are who to speak like that?"

**We** must remember this - אלו ואלו דברי אלקים חיים -

In Telz they were very against חסידים. However, when the Lubavitcher Rebbe came to town, the Telzer Rov sent his two best תלמידים to greet the Rebbe! They honoured each other tremendously!

Both מהלכים are right.

The רבש"ע made all of us different and all גדולי ישראל different. Each one has their דרך in עבודה ה' according to their nature.

We must really live this יסוד: We are all different.

Most of our אגמת נפש comes from looking at others. We must look at ourselves and only ourselves. We must look at the specific כוחות which הקב"ה gave me. What I must achieve. What is expected from me. We must block out the thoughts of *yena*. We must look at ourselves and try our best to play our role, because let us all remember:

**“It’s not what role we played – it’s how well we played our role.”**

Transcribed by אברהם דוב הכהן כהן - Avrohom Dov Kohn.